VOL. III. THE NO. 8.

American Missionary

(MAGAZINE.)

"Go ye into all the World, and preach the Gospel to every creature."

AUG., 1859.

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AMERICAN MISSIONARY ASSOCIATION

48 Beekman Street, New York.

REV. GEO. WHIPPLE, REV. S. S. JOCELYN, *Corresponding Secretaries*
LEWIS TAPPAN, *Treasurer.*

CONSTITUTION.

ART. I. This Society shall be called "The AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Society shall be to send the Gospel to those portions of our own and other countries which are destitute of it, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life-member; provided that children and youth, who have not professed their faith, may be constituted life-members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of the officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other co-operating bodies—each body being entitled to one representative.

ART. VI. The officers of the society shall be a President, Vice-President, a Recording Secretary, two Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of twelve, of which the Corresponding Secretaries and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counselling, sustaining, and dismissing (for just and sufficient reason) missionaries and agents; the selecting of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which, by a reference mutually chosen, and whose decision shall be final, shall always entertain the complaints of any aggrieved agent or missionary.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for an act of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call in all parts of the country, at their discretion, special and general conventions of the friends of Missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Churches and other local missionary bodies, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two-thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them [as it shall be their duty to do, if so submitted] in the regular official notification of the meeting.

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* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Savior; the Supreme Deity, Incarnation and Atoning sacrifice of Jesus Christ, the only Savior of the world; the necessity of regeneration by the Holy Spirit; Repentance, Faith, and holy obedience [illegible] to salvation; the immortality of the soul; and the retributions of the Judgment, in the eternal punishment of the wicked, and salvation of the righteous.

THE

American Missionary.

(MAGAZINE.)

VOL. III. AUGUST, 1859. NO. 8.

AMERICAN MISSIONARY ASSOCIATION.

JAMAICA MISSION.

By letters just received from the members of the Jamaica Mission, we learn that the missionary company of five that sailed from this city early in May, entered the harbor of Kingston on Wednesday, the 25th of that month. Mr. Douglass writes that they had a prosperous and pleasant journey, a fair wind and a smooth sea, nearly all the way. The officers of the vessel, the "Vesta," were pleasant and obliging, so indeed were all the crew. The Captain seemed interested in the religious exercises held in the cabin, morning and evening, by the missionaries, at which a part of the crew were also sometimes present. Some of the crew had a standing in the Lutheran churches at home, Norway.

The letters from the missionaries contain but little that is encouraging, and not a little that is trying. One of them writes that petty crime is on the increase in the island, the only exception to this being found among the people that are under the direct influence of the missionaries. In the Mission church at Eliot, there had been some painful defections, and it had been found necessary to cut off four of the members.

Another missionary writes that all the churches throughout the island seem to be suffering from a reaction that has been going on ever since the time of special zeal that marked the first few years succeeding emancipation. They were, however, encouraged by the blessing bestowed on the churches in this country, to hope that God would be mindful also of them. The United Presbyterian Synod of the island have resolved to move their congregations to *special* prayer for a similar spiritual blessing on themselves. We shall hope soon to hear of a revival of the work of God in Jamaica.

MENDI MISSION.

In a letter from Mr. Brooks, dated March 2, he speaks of oocupying a good deal of the time, at some of his Sabbath services, in reading the Scriptures in the Mendi language. He says:

"The reading of the Scriptures in Mendi has struck me as a most desirable way of communicating divine truth. There is such freshness and point to the Scriptures as strike the native mind with peculiar force. Thus far this exercise, both at Mo-Bungo and Mo-Fogi, have proved very interesting. During the month I have been compelled to fill three of these reading engagements by a substitute.

"At Mo-Fogi, the chief and his family, and some others, are very good in the observance of the Sabbath. Had we sufficient help to keep up regularly our engagements, and open meetings at a few other places the

time would not be far distant when there would be a multitude here to keep the Lord's day. Five of our children are still in an interesting state of mind. Four of them have some hope of pardon; yet their evidence is not so fair as to lead me to encourage their making a public profession of Christ.

"It will give you a little good cheer to hear from John Smith, one of the Amistads, who has been a member of Kaw Mendi church. He left Kaw Mendi a long time since, and lived very careless, until within the last year, when a tornado, heavily charged with electricity, in passing the place where he was living, killed several people. The lightning from the same cloud killed, at different places within a few miles of this place, 20 or 21 people. In a farm belonging to the people where Smith lives, five persons were killed. This circumstance alarmed Smith, and aroused him to a sense of his condition as a sinner with whom God was angry. He remembered the words of the law, and of the promises in the Gospel. He began to pray in his family, to keep the Sabbath, and talk of the things he had heard respecting the soul, sin, and the judgment. The people, alarmed by the same sad providence, listened and begged him to tell them more, and pray for them, that God's anger might be turned away from them. He declined praying in public, telling them that he was not a missionary, and could not read the good book; that he was not able to teach them, but he would pray with them in his own house. Since then, all the people in the village (which is small) have kept the Sabbath, and met in Smith's house for prayer. He has had morning and evening prayer, during the last six months. Now, may we not expect good to come out of this? The seed sown at Kaw Mendi will yet be seen. I have no doubt but that the work done there will be all God has designed it should be. Though Kaw Mendi be uninhabited, the effects of the work done there will last, last longer than we shall, so that we may die and be out of mind when the rich harvest of that mission effort will be reaped year after year. I do not believe in efforts for the salvation of men being lost. I have not so learned Christ. And when I see an instance like the case of Smith, hope revives and I rejoice."

Mr. Brooks, writing from the Boom Falls Station, March 25, reports the death of an old Mohammedan chief, of whose kindness Mr. Raymond had frequent occasion to speak.

The war of which Mr. Brooks writes, had but recently commenced, after an uninterrupted peace of six or seven years. We hope it may not be suffered seriously to injure the interests of the Mission, or be of long duration. All around the Mission the desire for continued peace is increasing.

He writes:—

"Murray Ibeboo," or "Kissicumma," the old friend of the Mission, and Chief of Mongray, is dead. He has several times shown himself a friend indeed, by using his influence for the Mission in its times of trial.

"When Mr. Raymond was ordered to move from Kaw Mendi, on account of his hostility to slavery, "Ibeboo" was the first man to say *no!* and, summoning the chiefs, he commenced a palaver against the Tuckers for violating the customs of the country respecting hospitality to strangers. Since that time he has shown his friendship on every fit occasion. His conduct has been marked with a peculiar regard to justice, rather than favor to our religion. As a believer in the Koran he was not in favor of Christianity. But believing Christianity to be better than heathenism, he was friendly to its progress among the heathen.

"The war is still doing its work of destruction. An ill-timed and badly managed expedition was made against a Tecongo town, which was repelled, with some loss to both sides. The method now is what is called "cutting road." Parties are sent out to lay in ambush in the roads diverging from the principle towns to the villages and farms, to catch such as are passing from place to place, thus worrying the Tecongos. Dead bodies of persons killed in the war float down the river occasionally.

"This war is professedly to reduce Tecongo to submit to a peace. The Mendi people say, "Men may fight occasionally, but when all say stop, it is time to stop." They say that they had been fighting for years when the Purror (peace congress) convened and said, stop. Then the white man, (Thompson) came to the Purror and said, "Boompey and Tecongo must stop fighting, and be friends, for they are but one people." To this word all gave heed but Tecongo, All say, subdue Tecongo. A war of extermination has begun. The issue is future. God reigns. We do not fear for ourselves.

Increasing Interest.

"Our meetings continue their interest. At Mo-Tappan, the congregation remains the same, having English exercises only. Our Monday evening, and Thursday noon meetings for prayer and conference, are increasing in interest. At the Friday afternoon inquiry meeting we have had an accession of two inquirers during the last two weeks. We expect one or two more to join us this week. This meeting is one of deep interest, and, by the blessing of God, I look for good to come of it. Pray for us and for the inquirers after "*the way, the truth, and the life.*"

"Our meeting at Mo Fogi we look upon as successful. It fully sustains the hopes we first entertained for it. The hearers are few and irregular in the main, but attentive. My plan is to read the ten commandments, and one or more chapters, in Mendi, interspersed with comments and illustrations; then I give a short application of some portion of the truth read, and close by prayer, in Mendi, repeating the Lord's prayer.

"At Mo. Bungo our meeting is as successful as the former, rather larger, and from which we expect more than from Mo-Fogi. But to sustain these three meetings and other work of the Sabbath, and other meetings, we need help. Think of my laboring all the week and then attending to all these meetings.

"Our Sabbath-school is growing in numbers and interest."

Death of Mrs. Brooks.

Something more than a year ago, our missionary brother, Rev. J. S. Brooks, married an excellent and well educated lady in Freetown, Sierra Leone. She was a widow with one child. As she was born and educated in Africa, he, and we, fondly hoped that she would be long spared to be a blessing to him and to the mission. The following interesting letter from Mr. Brooks will show that our hopes have been disappointed. She died in child-bed, early in May last. Mr. Brooks' letter will be read with great interest, and we hope will call forth much fervent prayer for him, and for the missionary work in which he is engaged.

Mo. Tappan House, Boom Falls, May 9, 1859.

"My dear Brother:—

On the 28th of April, Mrs. Brooks gave birth to a fine little girl. On the 5th inst., she suddenly, and unexpectedly to all but myself, breathed her last, without pain or a struggle. I had feared the presence and consequences of child-bed fever, but being assured so often, as I was, even to the last hour of her life, that she felt neither pain nor tenderness except in her breast, and she having only a slight fever, I hoped that I was deceived by the indications manifest both in the arterial circulation and the lungs, of severe local inflammation. Strange as it may seem, she walked to the bath room, and back to her bed with scarely any help from her attendants, not more than one hour before she died.

She has left me two beautiful children, one three years old and the babe. Mrs. Brooks had only become so well settled in her new sphere of usefulness as to love it, and feel a deep interest in this particular field. She had not only an interest, but a growing and active interest, for the salvation of the children and people in our neighborhood. Her efforts for the Sabbath-school, for the short time she was here, were more efficient than have been those of any other missionary at this Station. She seemed to understand better than any one of

us, how to bring in and retain members of the school. She never allowed a member of the school to be absent and escape a reproof, the first time thay passed within the sound of her voice. She administered these reproofs with so much grace and good sense, so much promptitude and faithfulness, that I have felt reproved and spurred on to duty myself. Her improvement of all the means of grace she had was also remarkable. Especially was this the case the last few weeks of her life. She has been such a comfort and blessing to me, as calls for lasting praise and gratitude to God. I feel deeply afflicted and at a great loss to know what to do. I know God is good, but O how strange his ways appear to us.

"I am determined to increase the work so long as health will allow me to do so. The more I see the emptiness of worldly joys and hopes, the more do I see the great need of labor for joys above, both for myself and others. I most earnestly hope that help will soon come to us. If the friends of our mission could feel, as they should, their duty to make known the gospel to the heathen, it seems to me that they could not long live as they do, quite like other men. Men converted to Christ are chosen out of the world to be a peculiar people, zealous in good works. To live as the world, making money, laying up on earth, is not being out of the world. Being like the world in houses and lands, business, treasures and dress, is not being in any way peculiar. Zeal in getting the good things of this world is not zeal in doing good. In these there is no likeness to the Saviour.

"It may seem strange to you that I am not disheartened. I most solemnly declare I am not and can see nothing peculiar to this field that is truly discouraging. Indeed my hopes are enlarged, my faith is strong, and I feel as much spirit and life to labor, as when I first entered this field, and a much better will and judgment. The Lord is blessing us and we prosper. Rest assured the day is fast approaching when the Gospel will have free course and be glorified.

"Pray for me and my babes that we may be wholly and forever the Lords, to serve him as missionaries of the cross.

"I am your afflicted brother."

FROM REV. J. WHITE.

Good Hope Mission House, May 2, 1859.

While we have cause for deep humiliation and sorrow, that our efforts to save the perishing heathen, are so few and feeble, we have abundant reason for thankfulness and gratitude, that God has vouchsafed to us so many evidences of His presence. There seems to be an increasing desire on the part of the people to listen to the truth, and an earnestness manifested which is truly encouraging. Oh! for the descent of the Holy Spirit! This is what we need to break these hard hearts; to enlighten these dark minds; to break the fetters of superstition, ignorance, and idolatry; to subdue this gigantic monster intemperance, which more than all other vices keeps this poor people in their present degraded state; and above all, to lead those awakened to a sense of their lost condition, to Christ. In our public ministrations, and in our more private efforts, to save this people, we labor not so much to excite, on the subject of religion, as to enlighten the mind, convince the judgment, and enlist the sympathies; and, so far as the convert from heathenism is concerned, we are persuaded the more enlightened the piety, the more correct will be the Christian deportment. But it is as sad, as it is true, that those from professedly Christian communities, throw the greatest obstacles in our way, and their influence is among the greatest impediments in our work. Many who seem to be awakened, and some who manifest a desire to return to their former profession, are evidently kept from yielding to the truth, and the spirit is hindered, by the debasing influences of *rum*. I frequently have enquirers of this sort, who seem to be "almost Christians," but when it is intimated that they must cease to drink the "poisonous liquor" except for "medicinal purposes," if they would walk with us, unable or unwilling to give it up, they *go back*, the captives of sin tenfold more than before.

Oh! if those who flood this country with vile rum, could see and witness its dire effects, it does seem to me they *would* refrain from a practice, which is so reprehensible in its nature, and so ruining and soul-destroying in its consequences. Would that our christian brethren and sisters in America, could have a glimpse of that wretchedness, and misery which we behold, the result of superstitious idolatry, ignorance, and *rum!* If they could, it seems to me they would put forth efforts commensurate with the vastness of the work, and exert themselves, as diligently, to save perishing souls, as the great enemy and his agents do to destroy them. But feeble as are the efforts put forth for God, the truth is gaining ground, and must and shall finally prevail. Eternity alone can disclose the good that has been done already through the instrumentality of this Mission. That its influence is great in the country, is acknowledged even by our very enemies. Still the work is but just begun. Long years of toil and trial may yet pass, before the full harvest may come, or the glorious results which we anticipate may be reached. But they will come at last. The night may be long and dark, but a glorious day for Africa is at hand. Until then, how precious it is to trust confidingly in the promises of our Heavenly Father, and labor and pray fo their fulfilment.

We have a number of candidates for admission at our next communion, some from heathenism, and some who were once *members*, and we anticipate a precious season. You will rejoice to be informed, and so will those who have long prayed and labored for these children, that some of them are evidently in a serious state of mind, and some two or three of them give evidence of a change of heart. This is truly encouraging, but we must rejoice with trembling. But more of this anon.

FROM REV. J. S. GREEN.

SANDWICH ISLANDS.

Makawao-Maui.

To the Friends of the Slave in the U. States, particularly in my own dear Vermont.

My Dear Friends: I see in a late number of the *Missionary* a note from the Treasurer of our Association on the subject of funds, which greatly distresses me. It seems that the receipts into the treasury, for the month referred to, had not only not equalled the expectations of the officers of the Association, but on the contrary, had been smaller than usual; and the writer of the note makes an appeal to the friends of missions generally for increased exertions. While I hope and trust that this appeal has not been made in vain, permit me, as a brother and fellow-laborer in this work of Christian enterprise, to beseech you to see to it that our friends at the rooms shall not be distressed by an empty treasury, and by perceiving a waning interest among you in the cause of Christian missions. You, dear friends, who may have long contributed to these funds, let me exhort not to be "weary in well-doing."

"I shall not be greatly surprised to know that now and then some of you feel the chills of discouragement creeping over you, especially when you see so many professed friends of the slave still clinging to those Boards of Missions which refuse to treat slavery as a sin. I do not wonder that you are grieved on seeing this position retained by so many estimable Christian friends. Still you must not forget that the progress of truth in this sin curs't world is slow, and that, if God has enabled us to go in advance of public opinion, we should be thankful, and at the same time patient with those who are still lingering behind. We should pray for them that they may be enlightened, on this subject no less than on the claims of Christian duty generally. Though I am no prophet, nor the son of a prophet, yet I dare predict that other missionary bodies will ere *very long* take higher ground than now, if not as high as God would have them take. I am confident that you can do much to hasten that time, 1st, by showing yourselves men of inflexible principle, neither ashamed nor afraid to speak and act wherever the truth demands that you be outspoken and active.

2d, By exhibiting a warm hearted Christian liberality. I have heard some of my old Vermont friends taunt Abolitionists as

illiberal, nigardly, in their contributions for the promotion of their own cherished institutions. My heart ached to day in looking at the receipts in Vermont from month to month, to find how small they sometimes are in all the State! I said, "O dear friends, will the gospel disconnected from oppression and polygamy, and every sin, be disseminated speedily among the heathen by such contributions as we have there?" Alas! no. I am happy in saying that I occasionally see noble contributions from my State, and from my own town of Pawlet, which nestles among the mountains. One brother there has repeatedly made me feel any thing but ashamed of my town. I long to see other towns doing as much.

3, By enlisting others in this noble work. I am sure that much can be done by the friends of the slave, if they will but wake to the amazing importance of the subject, the honor and safety of our country, the glory of God, and the salvation from temporal and eternal bondage of more than three-and-a-half millions of our countrymen, now in chains. I long to hear of the formation of town and county Associations, for the one and sole object of co-operating with the American Missionary Association in giving a pure gospel to the heathen.

For the American Missionary.

(FOR THE MONTHLY CONCERT.)

"*God be merciful to us*," &c., Psalm LXVII, entire.

This beautiful Psalm, which is adopted into the liturgy of the English Episcopal church, may be regarded both as a prophecy and a prayer. "Many Scripture prophecies and promises," says a quiant old writer, "are wrapt up in prayer, to intimate that the answer to believing prayer is as sure as the performance of God's promises." The Psalm opens with a short but animated prayer for the Church, the Israel of God, including the writer as belonging to that happy community; still this is not the burden of it. Indeed the petitions of the Psalmist in the first verse for himself and brethren that God would be merciful to them, would bless them with the dew of His favor, and the light of His countenance, seem to have been made with special reference to what follows: "*That thy way may be known upon earth, thy saving health among all nations.*" Hence it appears that the Psalmist had enlarged desires—that Charity which "seeketh not its own," but others good, the salvation of all men. He would have the way of the Lord known by all. His law promulgated every where, His saving health, salvation from sin and its consequences, be proclaimed among all nations. Or the meaning may be expressed thus: Grant thy mercy, thy blessing, and the light of thy countenance to us, thy people, in so copious a measure, that multitudes shall be allured to thy standard around which we have gathered and shall say: "We will go with you for we have heard that God is with you." We learn from this passage that truly devout Jews were not indifferent to the state of the surrounding nations, but embraced them all in the arms of their benevolent regards, well knowing (as Henry hath it) that they would not have any the less of God's mercy, blessing, and favor, because others came in to share with them. True, the wall of partition between Jew and Gentile was not broken down till the great sacrifice for the sins of the world was offered, still it cannot be doubted, that the heart of benevolence beat with the same pulsations under the old and under the new dispensation. Under both, in proportion as the people of God felt their own need of mercy, and supplicated the divine favor for themselves, in the same proportion did they, and do they still, pray for their dying fellow men. "Thy kingdom come," is the prayer of God's people *always* and *every where*. Hence the petition which immediately follows in our Psalm: "Let the people praise thee, O God; let all the people praise thee."

Praise is an acknowledgment of the perfections and goodness of God with gratitude for His favors. It is the spontaneous fruit of love. Alexander translates it: "The nations shall acknowledge Thee, Oh God—all of them." He thus makes it prophetic,

very likely—but not the less a prayer, It evidently points to the conversion of the gentiles. It is an humble, earnest plea on their behalf that they may know, love, and serve the living God. Men of every clime, character, and condition, in christian and heathen lands, are the subjects of this prayer, short, but all embracing in its scope. As if he had said: "Let the promise of the universal diffusion of thy light and truth, have a speedy fulfilment, O God. Hasten the time when all shall know thee. Give to the Son the heathen for His inheritance, the uttermost parts of the earth for His possession. Destroy the gods many, and the lords many, which now usurp the homage which is thy due. Blight, with the breath of thy mouth, error of every form. Break the arm of the oppressor, and let the oppressed go free. Save thy creatures from the bondage of sin—from intemperance, lust, pride, and selfishness. O let the wickedness of the wicked come to an end. Help thy people to come up to the help of the Lord against the mighty. Multiply the heralds of the cross. Thrust them into thy harvest, till all shall hear the joyful sound of redemption through the blood of Calvary, till all shall be subdued to the obedience of the truth, and shall cry in unison,

> "Worthy the Lamb, for He was slain for us."
> The dwellers in the vales and on the rocks
> Shout to each other, and the mountain tops
> From distant mountains catch the flying joy;
> Till nation after nation taught the strain,
> Earth rolls the rapturous hosanna round."

The Lord hasten the day, when thus it shall be. J. S. G.

CHARACTER OF THE NATIVE AFRICAN.

We have seen some extracts from the last Annual Message of Governor Benson, to the Legislature of Liberia, contrasting the character of the native African with that of many emigrants from this country, very much to the credit of the former.

Speaking of the nation adjoining the country on the east, the Veys, Gov. Benson says: "They are intellectually in advance of many of the immigrants from the United States."

He solemnly "warns the Legislature not to make a different system of education for Liberia and natives, tending to degrade the latter;" and says: I am happy to be able to say, that, since the introduction of the subject" (the diffusion of education) "to the Legislature, two years ago, I have received written and verbal messages from several native chiefs, who have by some means learned the purport and object of the recommendation, expressive of their cordial approval of the measure, as being in perfect accordance with benevolence and justice, and assuring me that they stood ready to cheerfully comply, at any moment, with such a reasonable arrangement and requisition. The fact is I have not had for the last six or eight years any serious fears of the existence of insurmountable difficulties in the way of assimilating, in due time, the manners and customs of our aboriginal population to those of civilized life, and of bringing them, within a reasonable time, into a state of intelligent, loyal subjects of this Republic. * * * The fact is, it is most certainly and encouragingly approximating consummation each successive year; of this no one, who has given proper attention to the matter, will for a moment doubt.

"I am yet to be convinced, however, of the existence of anything so peculiar in the *condition and dispositions* of our aborigines, and in their relations to us, as to justify the adoption by this Government of a system of education and training for them differing from that necessary to be employed with the Americo-Liberians and their descendants, for the accomplishment of the same results."

Again, under the head of "*Natives and Emancipated Immigrants compared*," Governor Benson says: "I must confess, as an individual, that my fears and anxieties for the last five or six years have been that the *moral, intellectual* and *industrial* training of a majority of the immigrants who may arrive here from the United States, as well as that of our posterity, bred and born in this country, *will not keep pace* with the advancement *of the aborigines* in those elements of individual and national greatness. In order to show that these fears and anxieties are not unfounded, I have only to state what is generally known in Liberia, that there are *thousands of natives* living within the jurisdiction of this Republic, who are *intellectually in advance* of at least one-half of *the immigrants* that arrive here annually from the United States."

The Governor then declares that *the natives produce most.* He also expresses serious apprehensions that unless good and vigorous laws are made for training up in the industrial arts "the Americo-Liberians and their descendants," they may "live in idleness, luxury, and affluence," and endeavor to make the aborigines "hewers of wood and drawers of water." This he denominates "a dangerous line of demarcation, which should have no existence in Liberia."

With what face, (say the Courier and Enquirer, from which the above is taken) while the preceding facts are in view, can any man advocate the re-opening of the Slave-Trade, on the plea of civilizing or elevating Africans?

From the Congregational Herald.

THE BIBLE ARGUMENT.

We sometimes meet, in a secular paper, with some theological or Biblical comment, so clear, free, terse, and racy as to be better worth transfer to our pages than long arguments on the same point, from professedly religious publications. Thus a correspondent of the N. Y. Tribune recently reviews a speech of Gov. Brown, now U. S. Senator from Mississippi, made at Jackson, in that State, after the following pithy and conclusive fashion:

"The Divine origin of Slavery, continues the learned Senator, "is proven by the Bible. In no line of that blessed Book is Slavery reprobated; in many places it is directly sanctioned. *The Angel of the Lord, we are told, captured Hagar, and took her home to her mistress.*" This attempt to convert the angel of the Lord into a slave-catcher will excite in some readers a smile, and in others a shudder. I shall only say of it that so far as the slave catchers of our day have come under my observation they have not by any means resembled angels of the Lord. But I regret the learned senator did not see fit to pursue a little further the history of Hagar, the Egyptian concubine of Abraham. He would have found in succeeding chapters of the same Book of Genesis from which he quotes that Hagar and her son were set free; that they were succored by the angel of the Lord, who did not send him back to bondage; that "unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward unto the east country"—unlike some of our modern patriarchs, who continue such offspring in bondage. He would find also that Ishmael and his descendants--the descendants of the Egyptian bondmaid Hagar—continued free from that time to this, while within a few succeeding generations all the other posterity of the patriarch was reduced to Slavery in Egypt, out of which they escaped * * * with divine aid and encouragement, while their masters, so far from receiving assistance from the Angel of the Lord in recapturing their runaway property, had in each household the first-born son slain by the Angel of the Lord as a punishment for trying to prevent that property from getting away, and finally, while pursuing the fugitives for the purpose of recapturing them, were overwhelmed by the Lord and drowned in the Red Sea.

The Scriptural advocates for Slavery, somehow, strangely overlook the history of the Israelites in Egypt. They maintain a rigid silence about Moses, who (led) "away three million pieces of property" (?) including six hundred thousand field hands, the whole worth, if prices at that day bore any comparison to prices now, not less than a thousand millions of our money. They do not stand up, as they should do, for the Egyptians thus outrageously despoiled of their property and deprived of the blessings of the devinely ordained institution. It is to be hoped that Governor Brown, when next he airs his ideas on Slavery, will favor the world with that rectification of their place in history which is due to Pharaoh and the Egyptians from the enlighted pro-slavery theology of our day."

Sustained by Prayer,

"It has been said that the early missionaries were a devoted, prayerful, faithful band. Such indeed they were; but the churches prayed for them as they do not now. In those days there was a missionary enthusiasm which pervaded all the churches; but now the missionary spirit runs low. The *heart* is sickly, and all the members are feeble.

"Did you ever hear of the diving water-spider, which carries around him a little spherical atmosphere of pure air, by virtue of which he can go down into the most putrid water unharmed? Judson, Wade, and Boardman, and other early missionaries, were ever in such an atmosphere, like Daniel in Babylon. That crystal covering is what we all need now. We dare not trust ourselves in Burmah, surrounded as we must be by moral contagion, without much prayer and sympathy from the churches at home. *Here* there is a moral atmosphere around the minister; *there*, alone, destitute of the influence of a Christian civilization, he is liable to be moulded, by contact, into the image of those around him. Left to himself, he is subject to peculiar temptations. If the missionaries fail in any point, let them not be severely reproached. Go rather and pray that they may be incased in the armor of the Holy Ghost; that the 'munition of rocks' may be their defence. The Burman mission was founded in prayer, and it must be sustained by prayer. Cease your prayers, and we are shorn of our strength. Increase your prayers, and 'the feeble among them shall be as David, and the house of David shall be as God.'" —*Mr. Bixby, from Burmah.*

Dr. Perkins of the Nestorian Mission, Persia.

Extracts from Mr. Perkins' Sermon.

1. I hold that American slavery is the crowning abomination of the present age.

2. I hold that American slavery is the greatest human obstacle to the spread and triumph of Christianity that exists at the present period.

3. I hold that Northern influence—and primarily the influence of Northern christians, is the strongest and the most responsible support of American slavery, at this tim

4. I hold that our beloved native country is in most imminent peril, from the fearful system of American slavery, of falling into deep national disgrace, of calling down upon itself the signal judgments of Heaven, and thus of blighting, for a long period, the fairest and the highest hopes of a suffering world.

Extract from Cassius M. Clag's Appeal to all the followers of Christ in the American Union. At Lexington, Kentucky, Dec. 9, 1845.

We pray you to set your faces against all those professed followers of Christ who betray him in the house of his friends, and make God out the founder of an institution which causes the most refined, enlightened and "respectable men" in the State of Kentucky, where slavery exists in its most modified and lenient supremacy, to raise the black and bloody flag of "death to liberty of speech and the press!"

From the Oberlin Evangelist.

Anderson Jennings the Slaveholding Christian.

When a man comes of his own accord from Kentucky to Ohio to testify in open court, and from the witness stand, under oath, discloses his own history, the facts thus disclosed become public property, and no objection can lie against their legitimate use.

Anderson Jennings appeared in the United States Court at Cleveland as a Christian gentlemen from Kentucky. Some of his Kentucky friends testified under oath to his reputable standing in an orthodox church in that State. The Maysville press endorses this testimony, declaring him to be a model Christian gentleman. His case may therefore help us to ascertain what are the essential elements of Christian character as molded under the influence of slavery in Kentucky.

Mr. Jennings testified that he had been three times into Ohio in pursuit of fugitive slaves. In the present case, he had proffered his services to John G. Bacon, the alleged owner of the slave boy John, *purely as an act of neighborly kindness*, tempted by no promise or expectation of filthy lucre. In the prosecution of this benevolent enterprise, he had offered Jacob Lowe and Samuel Davis, of Columbus, one hundred dollars, for their assistance. The disinterested benevolence of Jennings is further taxed by the offer of twenty dollars to one Shakspeare Boynton, a lad of fourteen, for decoying the slave boy by a lie, into his hands. There is, to be sure, some doubt thrown upon this large assumption of disinterested benevolence by the testimony of John G. Bacon, who swore that by contract he was to give Jennings half the value of the slave John, if he obtained him, and that the proposal to this effect came from Jennings. In this conflict of sworn testimony, the probabilities of the case being with Bacon and against Jennings, we will perhaps be compelled to admit that his special claim to benevolence in the way of "neighborly kindness" is somewhat damaged.

We listened to the cross-examination of Jennings as to his Sabbath duties on the twelfth of September last, the day before the seizure and arrest of the slave boy John. In answer to questions he testified that on this Sabbath he did *not* attend church, did *not* give himself to reading of the scriptures, nor to private forms of devotion; but did spend the day at one Boynton's, some three miles from Oberlin, negotiating and planning with Boynton's son for the decoy and seizure of the slave boy, John. He did not altogether like to do such business on the Sabbath, and should not have done it then, had he not been afraid the boy would run. Under these cirumstances of danger he considered this planning a lawful work of necessity.

Here then are the elements of character developed, in the case of Anderson Jennings—reputed to be a slaveholding Christian of Kentucky. He prostitutes himself, professionally, to the business of hunting down and sending back servants who escape from their masters; he swears, (falsely or truly) that he does this work purely out of neighborly kindness; he hires a lad of fourteen years' age to lie for him as a decoy; and finally, he devotes to this service the sacred hours of the Christian Sabbath.

Now we confess to great exercises of mind for many years as to the genuineness of that type of piety which steals babes into slavery as soon as born, which denies to parents the right to train up and to love their own children, which rends families asunder, and which with deadly weapons hunts down the fleeing fugitive. Long time have we sought to guard our judgment against uncharitableness, and to make all due allowances for the force of education; but when we are confronted with a case like this of Jennings, we are compelled to say—With such piety towards God, let my soul have no communion! with such humanity to man, let me never have fellowship! H. C.

A Melancholy Contrast.—The *Central Christian Herald* comments pungently on the fact that the new brick church of Dr. Spring in New-York, has cost $230,000, while the whole denomination of Old School Presbyterians, during the last year, contributed to foreign missions but $224,000.

American Missionary

NEW-YORK, AUGUST, 1859.

Special Notices.

The notices given under this head in the American Missionary, (paper,) may be found on the cover of this edition: to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary boxes, Agents, &c.

☞ The friends of the Mendi Mission will be pained to learn of the death of Mrs. Brooks at the Boom Falls station. In another part of this number we publish a letter from Mr. Brooks, giving an account of it.

CLOSE OF THE FINANCIAL YEAR.

But a little more than a month remains of the present financial year of the American Missionary Association, and we regret to say that unless a united and vigorous effort be immediately made to increase our receipts, we must commence a new year with a burdensome debt, and have our missionary operations hindered just when strength and assurance are most needed. Had our monthly receipts continued to be as large as they were in May, (after our wants were laid before our friends) we should have been able to meet our liabilities, but there has since been a constant falling off.

Some of our missions greatly need strengthening, and God is graciously inclining his servants in unusual numbers, to offer themselves for the work. A much larger number than usual at this season of the year are already under appointment, and others are soliciting an early decision upon their applications. They are needed by our missionaries in the field, some of whom are being crushed beneath their heavy burdens. God calls them to the work, and they are responding. Will the friends of Christ furnish us the means of sending them? Will they enable us also to supply destitutions in our own country, that are looking to us for the bread of life?

We hope that the responses will be so generous and multiplied during this month that the Committee will have assurance that prayer has prevailed, and that He who has the hearts of his people in his hands has given them enlargement to do liberal things for a perishing world.

There are some who are accustomed to send us their contributions at this season of the year; we hope they will now send promptly and in enlarged sums. Will not Ministers and Churches, Auxiliary Societies and Sabbath Schools, who feel an interest in our missions, take measures to secure collections or contributions for our present necessities. By a contribution of $30, a child, a friend, or a pastor, may be made a Life Member of the Association. On former occasions numbers have thus taken pleasure, and given pleasure to others, while they aided the missionary cause in a time of peculiar need. Important aid might be given in this way.

We ask the friends of Christ and of humanity to aid us in this work. It is not ours only, it is theirs, or rather it is the Lord's, to be carried forward by his redeemed ones, who are honored by being made coworkers with him. Will they permit it to languish?

Life Membership in Old Age.

At a festival recently held to celebrate the 87th birth day of Curtis Howe, of Granville, Licking Co., Ohio, his grand-children and great-grand-children with other tokens of their affection, presented him with a certificate of life-membership in the American Missionary Association procured by their own contributions. The aged father in Israel after acknowledging the gifts as appropriate and pleasant, made increasingly so by the manner in which they were presented by his great grand-daughters, added:—

But let me be permitted to say here, that *that* certificate of life membership of the

American Missionary Association, was the king of all presents. A deed of the best farm in Licking county would, by no means, equal it. Please accept of my thanks, is all I can say.

ORDINATION.—George N. Jewett, who has been for some years connected with the Mendi Mission, was examined and regularly ordained to the Gospel Ministry at Good Hope (Sherbro Island) May 20. A large congregation is reported as being present, who manifested much interest in the exercises of the occasion.

Mr. Johnson, commonly called Father Johnson, was at the same time commended to the people as a preacher, to be employed as an itinerant under the direction of the Mission. He has long, and faithfully labored in connection with the Mission

OBERLIN RESCUERS LIBERATED.

The lovers of impartial liberty will be glad to learn of the liberation of these friends, from the jail at Cleveland. Friends and enemies at that place regard it as a backing down on the part of the U. S. Government.

HOME MISSIONS.

MICHIGAN.

FROM REV. DAVID WERT.

Allegan, May 3, '59.

As you have published an extract of my letter embracing a notice of the meeting I was holding three miles from this place, I will further add that the wife of the Methodist brother mentioned, now indulges hope. The wife of the Universalist, and the husband, danghter and son, are all hoping in Christ and now evening and morning, bow around the family altar. Twelve or fifteen I trust have been converted to Christ. None as yet have united with our church, most of those converted being in families who are members of other churches. or whose relatives around them are thus members. But we all feel that souls have been converted, and in that we have reason to rejoice and give God the glory One week ago last Sabbath evening, I visited them again, had a full house, and after preaching, most of the converts spoke, and seemed to be getting along very well. Some I think will unite with us at our next communion season. I preach again for them to-morrow night. At our last communion season our second daughter, aged eleven years, united by profession. For a number of years past we have had evidence that her heart was given to the Saviour, and in church-meeting she spoke to her mother about uniting with the church. I was not aware that she came to meeting for that object. I asked some questions which were answered satisfactorily to the church, and she was received by vote of the church, and on Sabbath entered into covenant with his people, and for the first time came to the Lord's table. It was a good day, and we all felt that the presence of the Master was with us.

The cause of temperance is progressing, altho' more intemperance has been manifest during the past six months in Allegan than for years previous. Meetings have been held and addresses delivered by the ministers and others. The ladies have also come up to this work. They have organized themselves into a temperance society, and have called on the venders, asking them to desist. It has had a good influence. At the meeting of the last Legislature of this State, a law was passed giving vitality to the search and seizure clause of 1853.

Our educational privileges are good. Our seminary is prosperous, two district schools are well attended, and one or two select schools are in progress.

WISCONSIN.

FROM REV. JOHN B. SOULE.

Raymond, May 16, '59.

Discourses to Young Men.

Early in February I commenced a series of eight discourses to young men, on Sabbath evenings, and was surprised and gratified at the interest manifested. Nearly every evening the house could not contain the congregation—some coming from a distance of eight miles—many being obliged to stand by the doors. This fact has been the most

marked and interesting one of the ordinary course of events, since the commencement of the quarter. I have some reason to hope that the effort was not without good results. I observe, since, quite an increase in the number of young men as *regular* attendants on public worship.

"The Outsiders' Church."

In March, I received an invitation to preach every other Sabbath through the year, (at hours that would not interfere with my established duties), in a new house of worship, two miles off, recently erected. It is called "The Outsider's Church," having been built by non-professors, for the avowed purpose of having whom they pleased to preach in it—and true to the intent, all kinds of strange birds are flitting around it. The invitation was unexpected, I at once accepted it, and am much interested in my work in that corner of the vineyard. I always find there a large congregation of attentive hearers.

We have been encouraged to believe that for several months there has been an unwonted interest felt in religious matters in this community, and a good degree of tenderness of conscience, manifested in unusual seriousness, and attention to the means of grace. We pray and hope.

FROM REV. I. C. HOLMES.

Maple Grove, Manitowoc Co., July 1,'59.

We have not gathered in all the fruits of the gracious work among us, but our numbers and strength have been more than doubled. We have added twenty-three, all by profession. Sixteen were baptized. The Methodists also received a share, I believe twelve, but I understand some withdrew. Many who were moved during the revival of February and March, seem to wonder at the strange power that wrought upon them during the meetings; they are in doubt and not settled as to what they will do. But the reformation is acknowledged on all hands. Our young converts are growing; some who were wavering have been established. Our conference meetings have been well sustained. Our sisters have a sewing society of about 25 in attendance. The pressure as to the means of living has been almost fearful, especially aggravated by the June frost. But we are trusting, and now the good Lord has sent the timely showers and heat, so that a marked change has taken place. I can see great cause of thankfulness—we have been blessed in time of need Yet I move with fear, I stand in awe, for the sins of this nation are great and crying to heaven. Its wrongs, its oppressions, how vast, and the baseness of men in high places! The American pulpit ought to be aroused to the magnitude of the evil of human slavery. For one, I shall plead for the dumb. I expect to speak on the anniversary of American independence. (We are to have a Sabbath-school celebration.) I shall be heard by many who rarely hear anything on the subject of the wrongs done to the colored man.

ILLINOIS.

FROM REV. H. H. HINMAN.

Sunbury, June 8, 1859.

Our Sabbath meetings have been regularly maintained, with an attentive, and, of late, a somewhat increasing congregation. At our last communion season, in April, a husband and wife were admitted on profession of their faith. Their conversion was in connection with a series of meetings held during the latter part of the month of February. There were also two or three others who then made a profession of religion and have united with the Baptist church. We have an interesting Bible-class, which is participated in by the members of different denominations who reside in the vicinity. On each alternate Sabbath I preach in Esmen, (the adjoining township), where there is no church organization, but a regular and attentive congregation.

There are many things encouraging in this field of labor. There is no place within ten miles of here, where intoxicating drinks are sold as a beverage, and there are but few persons who are intemperate. There is a general respect paid to religion. Within the last year and a half there has been an

increased religious interest, and several important revivals in this part of the county. To a great extent the religion inculcated and professed is quite too superficial; but there is progress in the right direction.

Anti-Slavery.

Yesterday we held in this vicinity a numerously attended anti-slavery convention, and organized an anti-slavery society for Livingston County, adopting a declaration of sentiment substantially the same as that of the Church Anti-Slavery Society. The convention was composed almost exclusively of religious men, several of whom are ministers, and though the society is not distinctively a religious organization, yet it will have, I think, an important influence over Christians and churches, in this vicinity. We meet again on the 2d of July, and expect an address from Rev. G. W. Bassett, pastor of the Congregational church, Washington, D. C., on the religious aspects of the slavery question. I have felt that I was discharging my duty as a Christian minister in aiding this movement, as heretofore I have found that the greatest apparent obstacle to the conversion of men to God, (so far at least as this vicinity is concerned) is the prevalence of the pro-slavery spirit.

SOUTHERN ILLINOIS.

This section of country, like Southern Indiana and some other parts bordering on slave Sttaes, has peculiar and pressing claims upon the benevolence of the friends of the Redeemer, and assumes special importance in its relations to freedom and the abolition of slavery in contiguous slave States. Two of our missionaries, Rev. W. Holmes and G. Juchan, have labored (one or the other of them) as Evangelists in various places in White, Gallatin, Pope, Johnson, Massac, Franklin, Williamson, and other counties. (The latter closed his term last spring.) The work has been arduous, but, notwithstanding many obstacles, the Word has been listened to with attention in most places, and has been sanctified to some souls, leading them to Christ. Professing Christians of various demominations have been enlightened. Their prejudices and those of others, have been removed; salutary changes in regard to Christian reforms have commenced, and the people are being awakened to the sins of slavery and caste, and to regard the claims of the oppressed.

We had intended in this number of the paper to have given selections from the correspondence of these missionaries, but shall be obliged to omit them, with a single exception, that we may insert a part of a letter from the Rev. Mr. Patrick, of the N. S. Presbyterian church, at Marion, Williamson Co., who has personally, by preaching and in various ways, aided in the work. His remarks concerning the people of Southern Illinois, and the importance of our work there, will be read with much interest. The communication from Rev. Mr. Holmes of a "*Black Luw*" outrage upon an estimable colored family at Marion, can not fail to cause the deepest humiliation, and arouse in the people of the State an indignation which will blot out the infamous Bill from their Statutes, right the victims, and hold the sword of justice over the wretches who would outrage and plunder the innocent.

FROM REV. H. PATRICK.

Marion, Williamson Co., July 4, '59.

Your missionary, Bro. W. Holmes, has just left us. I have preached with him at Mt. Vernon, Benton, Knob-prairie, Marion, Broad Oak in Pope Co., and Metropolis. I am pleased with him as a preacher and with his sentiments on Gospel truth generally, and particularly on the institution of slavery. I presume you are pretty well acquainted with the character, views, &c., of the people in Southern Illinois and Indiana. You know where they came from, and how many perverse, crooked notions they brought with them from the land that gave of them their birth; mere crossing the Ohio river and settling in Illinois does not change them. The great mass of them have no sympathy with an educated, evangelical ministry: they are opposed to remunerating preachers for their services, and have never been trained from early years to feel any obligation to support missions, foreign or domestic. As a general thing, they are ignorant of sound, correct Bible principles. They give indisputable evidence that they hate the negro, because he is a negro; for they are opposed to all efforts and plans to ameliorate his condition or elevate his character. Now what can a few scattering friends of the slave do with the overwhelm-

ing masses all around, in church and outside of the church, with such sentiments? "*If the foundations be destroyed what can the righteous do?*"

He gives some statements of churches and localities, and the state of feeling on the subject of slavery, all shewing the importance of a vigorous work by missionaries and colporters in Southern Illinois, for which we have not space.

About 16 years ago Dr. Pierson in East Tennessee, said to me, (the remark has sunk deep into my heart ever since its utterance,) "That of all the professing church members within the circle of our acquaintance, in E. Tennessee, for a quarter of a century, that have opposed anti-slavery views and obstinately maintained the spirit of slavery amidst the light thrown on that point, I defy you (says he) to find a greater proportion than one out of twenty that has been kept safe from apostacy from sound Christian principles, and, as respects the remainder, the worship of God has been given up in their families and the spirit of Christianity has departed from their bosoms!" Dr. Pierson, in his palmy days, was one of the most acute, profound, intelligent men I ever saw in any country, as pious, devoted and anti-slavery in sentiment in his day as he was profound and logical; he now sleeps in his peaceful grave in a valley in East Tennessee. Thousands of times have I thought of his remark since; an experience of sixteen years, and a residence of nine years in Southern Illinois, has convinced me that the venerable father was not far from being right. Alas! Alas! You must not despise the day of small things here in Southern Illinois. I must solicit you to exert yourself to the utmost. In connection with your missionary, I wish to hold a protracted meeting of a week's continuance, or more if necessary, at Marion, Knob-prairie, and elsewhere, wherever we can find a door open within fifty miles of my residence; and so unitedly make a vigorous effort to bring the churches over to right anti-slavery sentiments—for in my view right anti-slavery sentiments are a part of right Gospel sentiments. Do encourage the hearts and strengthen the hands of the few friends of the cause here.

FROM REV. W. HOLMES.

"Black Law" Outrage.

Permit me to record a recent outrage against humanity, morals and religion, committed under the operation of Illinois "Black Law."

A man and his wife, both born and raised in the State of Ohio, as I understand, left Ohio for Wisconsin, where they own some land, intending to settle there. Being delayed by the rains and other causes, they found they could not reach Wisconsin, the place of their destination, soon enough to put in crops this season, and concluded to call on some friends living a few miles from Marion, Williamson Co., with whom they had been very intimate formerly, in Ohio, hire some land if possible, put in crops, wait till after harvest, then pursue their journey. The friends let them part of their own house, ten acres of land was hired, prepared and planted with corn. God, the great husbandman, smiled upou the industry of this man and his labors have prospered. Soon there began to be whisperings, threats followed. "This was not to be tolerated—It was against the law." Nothing could be said against the character of the parties, the man was sober, honest, industrious and peaceful; the woman pious and godly, without reproach, a member of the Wesleyan Methodist church. I visited the scene of action, accompanied by Rev. H. Patrick. We endeavored to calm the fears of the parties interested, recommended some persons to call on the malcontents and explain matters, show that the individuals in question did not intend to remain in the State longer than Fall, when they would remove from their midst. We also appointed a meeting in the neighborhood, with a view to create public opinion in favor of humanity and mercy. After having done this we departed, hoping that all might be for the best.

But that same night, at nearly ten o'clock, a dozen sons of Belial, armed, went to the house where their victims lodged, and marched them off to a Justice of the Peace, 6 miles distant. They were tried by a jury of twelve men (?) found guilty of a high misdemeanor—remaining in the State more than ten days—and fined $100 and costs. When this was secured, they were suffered to depart, and between 1 and 2 oclock, a. m., they reached the house of their friends, weary and disconsolate. They immediately left the county, for one more civilized. We held our meeting, however. Bro. Patrick and myself delivered anti-slavery addresses, left anti-slavery tracts with the people, and returned, grieved at heart, sick in the soul, while reflecting on the oppressions of the poor. One-half of the money wrung out of these poor persons goes to the informer, the other half goes—where? where? Tell it not in Gath, publish it not at Askelon—to constitute a "CHARITY FUND" *for the use and benefit of the poor of the county.*

Now, can hypocritical wickedness go further than this. It is enough to shame the devil.

I have sent an account of this, with a copy of the law in question, to the *Congregational Herald*, Chicago, with a view to make the law unpopular and to obtain its repeal.

FROM J. M. WEST, (Colporter.)

Broad Oak, Pope Co., July 5, '59.

The cause of reform moves steadily on, not, however, so rapidly as we could desire; but when we compare the signs of the times at present with those of three years ago, we see that the Christian, Anti-slavery, and Temperance reform, is decidedly on the advance. Three years since, many refused to receive tracts, now many seek and receive them with thankful hearts, and read and circulate them among their friends. Now, when I am distributing tracts, the good people frequently ask for additional copies of anti-slavery or temperance tracts, to supply their friends. Recently, some have inquired for Christian anti-slavery *books*, and purchased $1.50 to $2 worth at a time. Some have bought packages of temperance tracts, to distribute among their friends. Less than three years ago, many refused me a night's lodging. Now, the good people seldom charge for such favors, and many ask me to pray with them. "You are welcome," "You are more than welcome," and "Call again," are common responses. But while this is true in the main, we occasionally meet with hard cases (may God have mercy on them, they know not what they do), who oppose the freedom of the colored man, and their elevation, and in fact, all Christian and moral reform. From this class but little is to be expected.

One good brother, who is Congregational in his views, and had traveled through this region some five years since, seemed to be much surprised, that we are now making an effort to erect a Congregational church.

A sister, who has just stepped in, gives a good account of the missionary effort, while Bro. Jackson labored in her neighborhood, last winter. May the work of reform move on, until all Western Egypt shall embrace Christ, and receive the truth in the love of it.

IOWA.

THE FORMER RESIDENCE OF ABNER KNEELAND.

By Rev. O. Emerson.

I spent a Sabbath with the church at Farmington, Van Buren Co. The town, with the contiguous neighborhood, has some 1500 people, and is located on the Desmoines river, which separates this State from Missouri. Some members of the church live in a land of slaves. The expectation that one or more slaveholders would propose to unite with it, led the church at an early day to adopt a rule excluding slaveholders. But I fear that the presence of slaveholding influence tends to repress speech and action on the subject. The place is interesting, as the spot where Abner Kneeland planted himself, with a considerable number of his followers, at an early day, to make a grand experiment, of what kind of society could be established in a natural paradise which God had made, but from which He was to be systematically excluded. The infidel church was planted "in advance of all others." No Missionary had yet appeared as the voice of one crying in the wilderness. Scarcely had the voice of prayer been heard at the altar of family devotion. Kneeland made his onset upon the Gospel at the point where he knew the prejudices of the people would be most easily excited. He constituted himself the guardian of public liberty. His mission was to show that churches and ministers had always been hostile to the independence of the dear people. To spread that sentiment he and his followers labored for a considerable time, until they thought themselves strong enough to control the elections of the county. The infidel party was constituted, and men duly nominated to fill the several offices.

Overthrow of the Infidel Party.

No sooner was this done than every religious and political distinction was forgotten. Men of all parties and of no party, of all religions and of no religion, united as one

man to destroy the new combination. More than this, some of the most wicked and profane men in society were specially officious in their zeal for the overthrow of the party This last "yankee notion" was as little to their taste as any they had ever seen, or heard of, from that quarter. They reasoned as earnestly, canvassed as zealously, and swore as lustily, as such men are wont to do when their strongest prejudices, or their dearest interests are invaded. As a result, the defeat of the party was overwhelming, and its prestige forever destroyed. Soon after the leader died, some leading men removed, and the remainder, seeing the utter hopelessness of the attempt they had made, are making no systematic effort, and the party, as such, has long been dead. Meanwhile six churches have been formed, all claiming to hold the great essentials of religion, and *none of a contrary character*. All of them, I believe, maintain stated preaching, and five have houses of worship. This demonstration against the infidel party is an illustration of the prevailing sentiment of the West on the subject of religion. The people generally are very far from being ready to obey the Gospel in humility and faith. They are not generally prepared to accept the truth that it is the duty of the minister to reprove *all* sin, and especially the sins to which his hearers are exposed, or into which they have fallen; but when the question is of an open rejection of the Gospel, as a restraining, elevating force in society, the conviction is almost universal that it cannot be dispensed with.

Denmark.

The last Sabbath, June 26, I preached at Denmark in the absence of Father Turner, the pastor. This has been denominated a model parish. The people are almost exclusively of New-England origin, compactly located, and united in sentiment and action. More than four-fifths of the heads of families are members of the church. The public schools are of a high order, and the academy, one of the oldest and best in the State, is in a flourishing condition.

KANSAS.

FROM REV. JOHN H. BYRD.

Atchison, June 16, 1859.

Some free colored people are seeking homes in this country from the legal persecution which they endure in the slave States. There is no present prospect that they will be allowed to possess the right of suffrage, &c., but I do not think they will be excluded, or driven out, by law. Slaves from the adjoining portion of Missouri, are passing frequently down the river, in chains, to the lower country, because they cannot be securely held along the Kansas border. I may also mention in this connection, that a Republican paper has just been established in St. Joseph, Mo. This has become an important town, claiming a population of about 15,000, and containing a strong Free-Soil element. Such facts, and the following, show that all the South is not given over to believe a lie. I refer to the fact, that here and there slaveholders, making in the aggregate a large number, continue to emancipate their slaves. Several colored persons, who have thus obtained their freedom, have come here. A large family from Mississippi, of whom it is understood the master is the father, has come here to be made free. It appears that, some time since, the owner was sick and was not expected to live, and his poor relations came about his house, and in anticipation of his death, parcelled out his slave-children, several of whom are grown, among themselves. Consequently, on his recovery, they all removed to this country, together with a white nephew, who appears to sustain the relation of husband to one of the daughters. I understand that this peculiar family profess to be zealous Methodists. I do not vouch for their piety, but my confidence in it is quite as great, as in the piety of many masters who remain at home.

I have lately visited Hiawatha and Hamlin, in the north part of the Territory. I go again soon to attend a communion season with the church there. The former place is a beautiful and prosperous inland town. It is a conspicuous object for a distance of

ten or fifteen miles around. That, with the region round about, is a desirable, useful and interesting field for missionary labor, and it is still, for the most part, unsupplied. The minister going there would find two Congregational churches already formed, and he could soon gather others in neighboring towns.

Our town (the second in size) is one of the most prosperous ones in the Territory, and in proportion to its population, increasing faster than any other. The present population is about 3000, and it has doubled within the year past. Our church is increasing at each communion; on the last, we had an addition of four. It was organized fifteen months ago with seven members; it now consists of twenty-one. All our members are heads of families. We have recently received an excellent brother from Galesburgh, Ill., and he has at once organized a Sabbath-school in the part of the town where he resides, which was not supplied before, and it consists of forty, or fifty, scholars.

A Sabbath-school has also just been started in Winthrop, a new town on the Missouri side of the river, opposite Atchison. I have an appointment to preach there next Sabbath, and shall probably often hold meetings there.

KENTUCKY.

From the Congregational Herald.

FROM REV. J. S. DAVIS.

CABIN CREEK, Lewis Co., Ky., Tuesday, June 21st, 1859.

Editor Congregational Herald :—

The recent kindness of old friends in Galesburg, in your State, has led me to look back from eight to ten years, to the period when it was my privilege to be connected with them, and afterwards with other Christians in Illinois and Wisconsin. The warm sympathy and hearty co-operation of these faithful followers of the Lord Jesus, now rise before me with the freshness of yesterday, and call forth from a full heart, earnest thanksgiving that, in the various places I was called to visit, so many were found ready to plead the cause of the poor, and to take the part of the oppressed.

Then it was with difficulty that the friends of the slave could get a hearing in the monthly concert of even many Congregational churches. If they wished to contribute to the American Missionary Association, they must do so as individuals, not as part of the church. Then, in too many cases, the influential men in the churches were impatient of the mention of the Christian's duty in regard to slaveholders and the practice of slaveholding. Then the Tract Society of New York City was in great repute with Christians, except, perhaps, here and there an ultra man, afflicted with a chronic propensity to agitate. Then we had no religious paper in Illinois which would deal fairly with us, except the *Christian Era*, and that was just struggling into existence.

Now, we see the *Congregational Herald* established, as we trust, upon a permanent foundation. In this we may not only fear no misrepresentation, but may speak ourselves, to the Christians of six States and occasional readers in a much larger number. The majority of Congregational churches—probably a larger proportion—open the monthly concert to friends of the American Missionary Association, and take up collections for its benefit. The American Tract Society of New York, has shown its cloven foot, and to a large degree, has been banished from among the sons of God.

Brethren, from a slave State I congratulate you. Let us rejoice that God has shined upon us with these tokens of his favor. Let us enter with new strength and greater order into the contest which I fear has not yet reached its greatest heat.

God alone knows what is in the future. Wisconsin has planted her foot firmly on that glorious old commandment of Almighty God, flashed from Mt. Sinai, and which we can almost hear still reverberating in its ravines: "Thou shalt not deliver unto his master the servent which is escaped from his master unto thee." Ohio came near doing the same thing. If a case comes up after her next election, we trust she will.

On our Southern border, the slave-trade is going on with boldness and success. The cases which come to our notice are probably not a tenth of those which actually occur. Last winter I was assured that those who visit New Orleans may see large numbers of negroes fresh from Africa.

Now, while the Northern States are forming in line against the Fugitive Act, and the Southern in support of the Slave-trade, the way is preparing for a conflict, and I see not how it can be prevented. The Lord preserve us, I do not want the Union dissolved. The South is doomed, if that occurs. Let us pray God that he will turn aside so dire a calamity, and give to freedom a glorious triumph in all the land. J. S. D.

FROM REV. J. G. FEE.

Berea, Madison Co., July 7, 1859.

The way still opens. A short time since some twenty-three men, citizens of Estill

Co. in this State, sent me a written request to come and preach. I went, and found at the meeting house a very encouraging congregation. The slave power had got up a counter petition, praying me not to come. A committee was also appointed to request me not to preach, after I came on the ground. These two last requests I respectfully declined, and went into the house, and preached to an audience which was very attentive and respectful. The pro-slavery men came in, after the sermon, and endeavored to deter from further preaching. The friends present told them in unmistakable terms, that I should have the privilege of speaking.

Objection was then made to my using the meeting house, the opposers urging that they had paid money towards its erection, and had the right to control its use. Our friends voted to have the meeting remove to the larger dwelling-house of one of their number. The people assembled there Saturday, and on the Sabbath in a beautiful grove.

The opposition withdrew, leaving the friends of righteousness to hear in quietude. This they did, not from regard to right, but because the majority of the good citizens were determined to resist them, and maintain freedom of speech. This demonstration on the part of the slave power only served to show more fully the spirit and tendency of slavery, that its supporters would not only enslave the black man, but the white man also. One very excellent man, after he had witnessed the conduct of the regular preacher of the place, and other pro-slavery citizens, said, "I have given the last dime to a pro-slavery preacher or to a pro-slavery candidate." Manifest good was done. I do not think I have seen a more promising field in interior Kentucky. I trust God is opening an effectual door in our State. Pray for us.

NORTH CAROLINA.

FROM REV. D. WORTH.

New Salem, July 5, 1859.

The friends of a pure Gospel will, doubtless, be gratified to learn that your missionaries on this Southern field are still combating for light and truth, and that victory seems evidently inclining to the side of right. Never was the prospect of ultimate success in the Old North State so gratifying as now. Near two years have elapsed since coming to the South, yet all is peace and quiet. I think I have fully declared the whole counsel of God on the great sins of war, slavery and intemperance. Neither have I spared that filthy narcotic tobacco, the sin and shame of Southern habits. But above all, the unparalleled wickedness and stupendous blasphemy of a man-stealing religion—one that converts Abraham into a slaveholder, and Paul into a slave-catcher—that professes to rely on inspiration for its authority, and on the Bible for its slave code—that makes long prayers on Sunday, and robs cradles and trundle-beds on Monday—which professes to love Jesus Christ with the whole heart, yet sells him for a good price into the cotton-field or rice-swamp—the religion which sustains this "huge infernal system for the destruction of men, soul and body," I have denounced with whatever of zeal, or ability, or emphasis, I have been able to bring to the encounter. I have put in circulation a large number of our standard anti-slavery authors, so that my books are doing a work little inferior to the living preacher. This field of labor is destined to become one of great interest. We have had several cheering revivals through the past year, the fruits of which we trust will long appear. For all these mercies, we desire to feel humbly and truly thankful. May we have grace and wisdom to improve all things right. Yours in Gospel bonds.

Lending to the Lord.

A poor man, some of whose family was sick, lived near Deacon Murray, referred to in the tract "Worth of a dollar," and occasionally called at his house for a supply of milk. One morning he came while the family were at breakfast. Mrs. Murray rose to wait upon him, but the deacon said to her, "Wait till after breakfast." She did so, and meanwhile the deacon made some

inquiries of the man about his family and circumstances.

After family worship, the deacon invited him to go out to the barn with him. When they got into the yard, the deacon, pointing to one of the cows, exclaimed, "There, take that cow, and drive her home." The man thanked him heartily for the cow, and started for home; but the deacon was observed to stand in the attitude of deep thought until the man had gone some rods. He then looked up, and called out, "Hey, bring that cow back." The man looked around, and the deacon added, "Let that cow come back, and you come back too." He did so and when he came back into the yard again, the deacon said, "There, now take your pick out of the cows; I a'n't going to lend to the Lord the poorest cow I've got.'

Children's Department.

The Two Gifts.

A collection for missions was being made at a church door. Up walked the richest man in the congregation, and laid a ten-pound note on the plate. The people admired the gift and praised the giver.

Directly after him there came a little pale, poor girl, meanly clad, with poverty written in all her looks, yet with a countenance full of sweetness, and a tear trembling in her eye, and she laid beside the rich man's note a single penny. The crowd pushed her rudely by. No one noticed or cared for her gift. But the Saviour saw it, and he accepted it, as far more precious than the rich man's offering. Why?

That morning the rich man had said to himself,

"What shall I give to the collection to-day for foreign missions? I must give a ten pound note, for that is what is expected of me, and I wish my donation to be above all the others."

That morning the little girl had been reading her Bible; as she laid it down, she thought,

"If Jesus did so much for me, O! what can I do to show my love to him? There is to be a collection for missions to-day, and I have only a penny, but I will give my penny for Jesus' sake, and he will accept it from me, for I love him very much."

Then she knelt down and asked a blessing on it. She said—

"O, my Saviour, here is a penny, which I will give to thee. Take it, Lord, although I am not worthy to give it, and bless it so that it do good to the heathen."

Then, rising from her knees, she carried it to the church, and modestly dropped it into the plate.

Bear in mind, dear readers, that it is not only what we give, but how we give, that makes the service acceptable.—*S. S. Magazine.*

Spelling.

A gentleman in North Chester, Vermont, two or three weeks since offered as a prize a copy of Webster's Unabridged Dictionary to the one of the scholars in all the public schools in town who should "spell all the others down." Seven schools were accordingly represented, and about a dozen teachers and a large crowd of spectators present, when the trial took place on the 25th ult. But one trial was to be had on a word, and the unfortunate who missed must take his or her seat, Eighty scholars contested for the honor and the prize, and, and after five hours trial, five pupils remained standing, and the enthusiastic audience soon raised the needful to purchase each a copy of the great Unabridged, which the Messrs. Merriam have just had the pleasure of supplying.

This is the way Yankee boys and girls learn to spell. Good spellers make good readers and good writers. Think of this young readers.

Young People's Anti-Slavery Missionary Associations.

We are gratified to find an increase of Children's and Young People's Anti-Slavery Associations. It is a sign of great promise, when the young and their friends are uniting in this holy enterprise. We recently received $55 from the Young People's Missionary Society, at West Meriden, Conn., and have a communication from Fitchburg, Mass., giving the Constitution of an Association there, and a programme of one of its public meetings, which we give below, it may give useful hints to those who may desire to form similar associations.

PREAMBLE.

We the undersigned, for the purpose of assisting in the spread of a free Gospel in our own land, especially in the Slave States and Territories, do hereby organize ourselves into a Society, with the following Constitution.

CONSTITUTION.

ART. 1st,—Name.—This Society shall be known as the Young People's Anti-Slavery Missionary Association, of the Third Congregational Society of Fitchburg.

ART. 2ND,—Membership.—Any person may become a member of this Society, by signing the Constitution; and any lady or gentleman may become an Honorary Member, by the payment of fifty cents. (The last clause was added by request at the Annual Meeting, April 20th.)

ART. 3D,—The Annual Meeting.—This Society shall hold their Annual Meeting on the first Wednesday of April, for the choice of officers, and the transaction of any other business that may come before them.

ART. 4TH,—Officers.—*Section 1st*—The officers of this Society shall be a President, Vice President, Secretary, Treasurer, and Executive Committee of seven, of which the above mentioned officers shall be "ex-officio" members.

Section 2nd.—The above named officers shall be chosen by nomination.

Section 3rd.—Their duties shall be the same as are generally required of such officers in similar societies, and the Executive Committee shall have the superintendence and direction of the affairs of the Society.

ART. 5TH,—Amendments.—This Constitution may be amended at any time, by a two-thirds vote of the members present.

THE ORDER OF EXERCISES FOR THE YOUNG PEOPLE'S ANTI-SLAVERY MISSIONARY SOCIETY.

April 17th, 1859.

Prayer by Rev. M. N. Davison.

Singing,—"When shall the voice of singing," &c.

Reading of Scriptures, Isa, 35th Chapter.

Prayer by Mr. Atkinson.

Reading of Secretary's Report.

Singing,—Missionary Hymn—"From Greenland's," &c.

Recitation by Miss Susie Tolman.

" " " Clara Browning.

Reading by Misses Mary E. Smith and Helen Sawyer, also, by Master Edgar Sawyer.

Declamation by Master Thos. W. Davis.

Reading by Misses Lottie Freeland and Sarah Jewett.

Recitation by Miss Emma Davison.

Remarks by Rev. Mr. McLean and others.

Contribution.

Prayer. Closed with singing

Christian mother, when thy prayer
Trembles on the twilight air,
And thou askest God to keep
In their waking and their sleep,
Those, whose love is more to thee,
Than the wealth of land or sea;
Think of those who wildly mourn
For the loved ones, from them torn, &c.
Anti-Slavery Melodies.

FITCHBURG, WORCESTER CO.,
May 30, 1859.

We hope that there will be a pecuniary benefit accruing from the Honorary Membership. It will be seen by Article 2nd, of the Constitution, "that any lady or gentleman may become an Honorary Member of the Society, by the payment of fifty cents."

This clause of the Article was added at our Annual meeting in April last, by the suggestion of some of the parents and friends, after listening to the exercises of one of our regular meetings in March.

One says "I want to become a member of the Association;" another, "I shall become a member, if the Society will let me." And *we* feel that it would be mutually pleasant and agreeable, to be able to furnish such of our parents and friends, as might deem it a privilege and duty to co-operate with us in this great and noble work, with a certificate appropriate for Honorary Membership. And we deem it of sufficient importance to be willing to be subjected to a slight expense in the change.

You will observe by referring to Article 1st of the Constitution, that we have chosen for the name of our organization, "The Young People's Anti Slavery Missionary Association." By so doing, we secure a large number of members. Now, our Society embraces all ages of the *unmarried* people, varying from the merest child to the adult, both male and female, both sexes feeling it a privilege to take a part in the exercises, as you will see by a programme of an evening's exercise.

The design of the certificates is very fine. We admire the style—the vignette. We have distributed eighty to members of our Society already. I am happy to say there is existing a very good interest in the Society. Yours, sincerly,

SUSAN E. SMITH. *Sec.*

It is hoped that each member of such a Society will give systematically, even if the several sums be small. The sum prescribed for honorary membership, is, we think, too small for a general rule. Specimens of certificates will be sent to any who apply, pre-

pared either for children or young people's Societies, or for honorary membership.

The certificates, printed in colors, will be furnished, postage paid by us, for $2 per hundred.

The Deacon and his Property.

An aged man, Deacon S—— F——, in the town of G——, was at work near the highway, and his little grand-son F—— was with him. A tradesman, riding by, stopped to talk. Finally the Deacon said:

"Mr. G.. I want to sell you four acres of land."

Mr. G.—"What do you want to sell land for?"

Dea. F.—"O, I have got more than I need."

Mr. G.—"More land than you need? why you have only a small farm."

Dea. F.—"Yes, but still I have got more than I need."

Mr. G.—"You haven't more property than you want, have you, Deacon?"

Dea. F.—"Yes, I have, strange as it may seem."

Mr. G.—"Well, that is strange, truly. Are you in earnest?

Dea. F.—"I am. And I will tell you how it has happened. When I begun life, I thought if my life was spared and I should have a family, I should need about ——— dollars. And I prayed that, if the Lord saw fit, he would give me, through my industry, that amount. Well, I have been prospered, I have had health, and brought up a large family, and have had the amount of property I prayed for. In fact I find I have a little more than the amount I prayed for, and this extra amount plagues me. I feel as if it did not belong to me. And now I want to sell some land that I may do good with the avails of it. And I think you need the land, and I want to sell it to you.

Not only Mr. G. was surprised at this recital, but also the little grand-son. This little boy was struck with utter amazement at the idea that a man had got property enough, and even more than he wanted. The idea was entirely new to him. He never forgot it. It furnished to him a subject of long and deep reflection, and from it he was led to discover the truth and power of the Christian Religion.—*Christian Secretary.*

Extracts from Domestic Correspondence.

From a Minister in Ohio.

The pecuniary pre sure is felt by some, while others seem to be suffering under a worse pressure of the heart. This latter condition I judge to be the case from the fact that what their head declares to be right, their heart lacks the expansive force or power to carry out. They are ready to declare in words their hatred and condemnation of slavery, but have not a sufficiently developed heart to express the same thing in practice. Could all the right professions on this subject, among us, have a consistent and legitimate form of outward action, a large increase of contributions to your Society would be the result. And I believe that were there sufficient expansion of heart to make such consistent action general in our Northern churches, the contributions to your Society would be increased a hundred or a thousand fold.

It is not to be expected that the "Southern apostacy," or those whose doctrines and practice harmonize with it, will sympathise with the principles and objects of your Society; and for such to give their support to Societies that harmonize their action with slaveholding, is perfectly consistent. But I ask, in all charity, how can individuals and churches do this, when they profess to hate and denounce slavery as a sin. Especially may it be asked, how they can do this *at the present time*, under all the light which 20 or 30 years' discussion, or agitation have thrown on the subject. Surely in these cases there must be a great and terrible pressure upon the heart, or it would acquire such an expansive force, under the warming influence of such light, as to change the course of action, and put an end to this shameful and blighting inconsistency.

From the State of New-York.

I do not think a majority of the professed friends of our cause care about giving much to sustain it. In fact, there are but few professors of religion who really love to give to benevolent objects. If they were never called upon to give, it would not trouble them. There are a few, who give cheerfully devise liberal things, and by liberal things shall they stand. I wish there were more of this sort. It is a blessed privilege to give. My circumstances are such that I feel every dollar I give to benevolent objects.

I often deny myself many things that would add to my comfort, that I may have the more to give to the needy; but my own soul has been blessed in so doing. "The liberal soul shall be made fat." This I know to be true.

MARRIED, in the church at Good Hope, Mendi Mission, West Africa, on the 22d of May last, by Rev. John White, the REV. G. N. JEWETT to Miss ELIZA JANE RAYMOND, both of the above place.

RECEIPTS

FROM JUNE 1st TO JUNE 30th, INCLUSIVE.

MAINE.

Bethel. 2nd Cong. Ch., by Rev. D. Garland 5 00
Farmington. John Titcomb, by A. F. Holt 3 00
Hallowell. John Lowell 1 00
Machias. Wm. A. Crocker 5 00
Portland "A Friend of the Slave" for *Slaves' Bible Fund* 5 00
New Sharon. A. F Holt 50c and 50c for *Mag.* 1 00
So. Bridgeton. Mrs. Sarah Perley 3, Mrs Lydia Foster 2, by Rev. J. P. Fessenden 5 00
Winthrop. G. W. T. 18
Wiscasset. Rev. John Boynton 10 00

NEW HAMPSHIRE.

Bristol. Mon. Coll., by Calvin Cass 5 00
Greenfield. Evang Ch., by J. A. Wheat, Treas. 2 71
Gilsum. Rev. Ezra Adams & Others 6 00
Hill. Mrs. M. Huse for *Home* M. 3 00
Mason Village. Cong. Ch., by J. A. Wheat. Treas. 16 00
Milford. Cong Ch. (Thank Offering) to const. WILLIAM LOVEJOY, EZRA HOLT, WILLIAM AMES & JOSEPH CROSBY L. M's., by J. A. Wheat, Treas. 120 10
Mount Vernon. W. H. Conant 5, Dea. W. Conant and Miss E. R. Cloutman 2 ea., W. A. Stinson, H. Perkins and J. Bruce 1 ea., T. C. 50c., by Wilder & Co. 12 50
Piermont Cong. Soc., by Rev. I. S. Davis 12 00
Temple. Individuals, by J. A. Wheat, Treas. 12 00
"A Lady," by Wilder & Co. 30 00

VERMONT.

Brandon. Jesse Batchelder and E. D. Selden 1 ea., A. D. and Mrs. J. H. 50c ea. 3 00
Cambridge. John Safford, deceased, 5. M. & C. Safford 3, 8 00
Grafton. "A regular Contributor" 4, Mrs. F. Taylor 1, 5 00
Grunsboro. Coll. Cong. Ch. & Soc., by Rev. James P. Stone 14 00
Jeffersonville. Mrs. S. Powell, by M. Safford 1 00
No. Cambridge. "A Friend" by M. Safford 3 00
Norwich. "A Friend" for *Home* M. 5 00
Pawlet. William Marsh 100 00
Pomfret. Seth Conant 1 00
Springfield. Dea. Lewis and H. G. Hawkins 3 ea. F. Parks 2; Doa, Holman, S. Tower, H. Safford, N. Safford, J. Whitcomb, E. A. Knight, I. Davis, G. Jenkins and Elizabeth Barrett 1 ea. Others 3 20 00
Wardsborough. Foster Kidder and Asa Kidder 1 ea. 2 00
Westfield. H. O. Stoddard and Charles C. Stoddard 2 ea, 4 00
West Poultney. Mrs. R. L. Tefft 50c. and 50c for *Mag* 1 00
West Salisbury. Mrs. E. Gibson, by N. Spencer 3 00
Williston. C. A. Seymour 3, W. L. Yale 2, 5 00
Wilmington. Judah Moore and Dea. R. Smith 3 ea., Horace Alvord, Mrs. Ann Gorham and Dea. C. Parmelee 2 ea., Sally Smith, Jabez Smith, S. B Barnard, S. R. Buel, Rev. E. B. Bassett and Benj. Buffum 1 ea., Others 6, bal. to const. REV. E. B. BASSETT L. M. 24 00

MASSACHUSETTS.

Amesburg Mills. Mrs. Eunice Griffin 5, Mrs. M. Merrill 2, Mon. Con. Coll. 2, Mrs. M. Perkins 1, by D. C. Bagley for *Mendi* M. 10 00
Andover. Benj Boynton, by Wilder & Co. 3 00
Ashburnham Cong. Ch. and Soc. for *Foreign* M. (30 of which to const. DEA. WILLIAM P. ELLIS L. M.) by Rev. Thomas Boutelle, 50 32
Berkley. Mon. Con. Coll., by Wilder & Co. 15 18
Boston. Geo. S. Wheelwright 10, Misses J. and M. Thoreau 5, by Wilder & Co. 15 00
East Dennis. E. Sears, by Miss Hannah Howes 1 00
East & West Bridgewater. Union Church and Soc., by Wilder & Co. 25 00
East Middleboro' Z. Eddy 2 00
Fall River. Henry Wilbur, by E. Wilbur, 5 00
Foxborough. Spencer Hodges 2 00
Gardner. Asa Richardson 10, Rev. J. W. Healy (Andover) 10, Henry Lawrence 5, Edward Wright 3, Epraim Wright, Letsey Presson and Patty Porter 1 ea., Willard Foskett (So. Gardner) 1, J. C. 25c, to const. REV. J. W. HEALY L. M. 32 25
Grantville. Cong. Ch. and Soc., by Wilder & Co. 13 34
Harwich. Cong. Ch. and Soc., by Wilder & Co. 9 00
Hopkinton. Cong. Ch. & Soc., by Wilder & Co. 46 00
Lawrence. Elijah Bradstreet 3 00
Lenox. Ezra Osborn and Sol. Cole 1 ea, Others 1, by J. G. Stanley 3 00
Medway. Village Church bal. to const. Mr. A. J. SNOW and MRS. E. M. FISHER L. M's, by Hon. M. M. Fisher, 47 37
Medford. Mystic Ch. & Soc., by Wilder & Co 11 50
Methuen. Mon. Con. Coll. 9. 46, S. C Phillips, John Davis and Sarah C. Howe 5 ea, Mrs. E. Griffin 1, J. I. D. and J. B. D. 50c ea. by Wilder & Co. 26 46
Millbury. Legacy, in part, of Miss Eliza Goffe, deceased, by E. W. Goffe, Executor, 400 00
North Brookfield. R. Pickard 1 00
Pepperell. Evang. Cong. Ch. and Soc. to const. DEA. ASA J. AMES L. M., by Wilder & Co. 30 39
Reading. David Emerson for *Home* M. 2 00
Shirley Village. Cong. Ch. & Soc., by Wilder & Co. 8 00
So. Abington Cong. Ch. & Soc., by Wilder & Co. 18 32
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